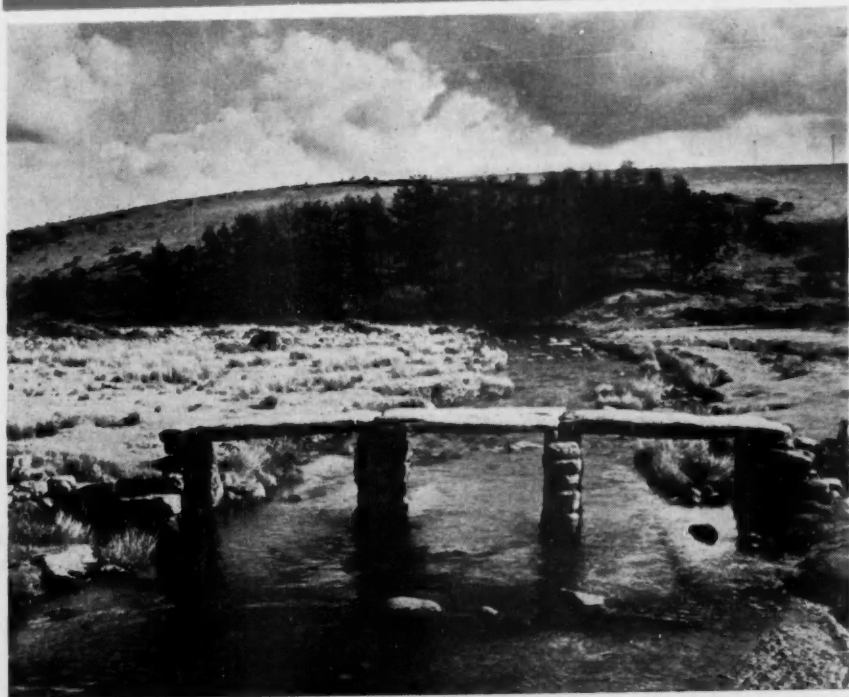


COMMON GROUND



JULY—AUGUST, 1954

VOLUME VIII NUMBER 4

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Cover Photograph: *An ancient packhorse bridge at Postbridge, Dartmoor.*

(Photo: Reece Winstone)

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Signed articles express the views of the contributors which are not necessarily those of the Council of Christians and Jews.

The Jewish Conception of the Relations between God and Man

EPHRAIM LEVINE



The Rev. Ephraim Levine, M.A., contributed to a symposium on "The Relation between God and Man," arranged by the London Society of Jews and Christians. A summary of the Christian contribution, by Canon C. E. Raven, will appear in a future number of "Common Ground." The Rev. Ephraim Levine is the Emeritus Minister of the New West End Synagogue, Scholar of Jesus College, Cambridge, and author of several works on Judaism, Theology, and Jewish History.

THE Jewish idea of God is expressed in the verse of Deuteronomy: "Hear O Israel, the Lord our God the Lord is One." Thus, the first idea of God which the Jew assimilates is that of his Unity: that there is only one Supreme God, who created us, at whose will we live, and at whose bidding we die. With the idea of God as a Unity is closely associated the idea of his omnipresence—that God is everywhere, and that he is

with us at all times, wherever we may be. With it is also associated the idea that God is eternal, whereas we human beings are only finite and our lives on earth comparatively brief.

To the Jews of ancient times these beliefs about God did not come suddenly. This is evident from the stories of the patriarchs. When Jacob was exiled and on his way to a strange country, he had a momentous dream; he saw a vision and heard the voice of God speaking to him. Then he realised something that had not hitherto dawned upon him; that although he was exiled from his home, he could not be exiled from God. It was that knowledge that assured him of his future and enabled him to pursue his career in the face of many obstacles. He believed that he had God with him. Later, after the deliverance from Egypt, the Israelites sang a hymn of adoration of God, in the realisation that God had made them part of his purpose in the world. In that belief they received the Ten Commandments on Sinai.

A choosing people

The receiving of the Torah is very often associated—I think wrongly—with the idea of the “chosen people.” There is an old Jewish legend which tells how the Torah was offered to various peoples in turn, and each of them rejected it for a different reason. Finally, it was offered to the Jews, and they accepted it. I think the theory should be regarded in the light of a “choosing people” rather than of a “chosen people.” The Jews chose, of their own volition, to accept the Torah.

Later came the Prophets, the greatest religious teachers the world has known. And these great teachers of Israel lived and taught long before the culture of Greece and Rome was ever conceived. In the eighth century B.C.E., Isaiah was preaching about the brotherhood of man, the glories of the future, the union of nations, and the magnificence of mutual co-operation between peoples. This shows how the idea of God's love, goodness and mercy had become firmly embedded in the Jewish mind long before the advent of the Greek.

After prophecy came inspiration. Bodies of men arose from time to time to keep alive the tradition. And so the teaching of God's Law continued until the destruction of the Temple in the year 70 C.E., when an entirely new conception of worship came into being.

Regarding man, the ancient Jewish idea is that he is born with free will, with the power to do good or to do evil. This idea is adumbrated in the early chapters of Genesis. The Rabbis said that man has both a *yetzer ha-tob* (good inclination) and a *yetzer ha-rah* (evil inclination). So,

according to the Jewish conception, man is born into this world without any handicap. In other words, the Jew does not believe in original sin. Nor does he rely upon a mediator between himself and God in order to obtain that salvation which he conceives to be the common heritage of all who strive to reach God. To the Jew, there is no such thing as a "golden age" in the past. Classical teachers believe that the "golden age" was once-upon-a-time and that, through the first man's disobedience, man has forfeited his position, so that his whole life must be one of striving to regain what has been lost. For the Jew, the "golden age" is a goal that can be reached only by effort and striving to attain a form of excellence which shall approximate to his idea of God.

Striving towards God

The Jew regards the power to choose good or to do evil as his rightful heritage. That is the first Jewish concept of the relationship between God and man—that God has put us into this world, and we are to strive and seek here and now to approximate to God's holiness.

One of the most common words in the Hebrew Bible is *kadosh*, which means holy or sanctified. By that we understand that God is perfect, that his holiness is something which man cannot entirely grasp. God reigns in his heaven and is transcendental; and at the same time he reigns in the heart of man. This means that man must seek holiness, as we are told in the 19th chapter of Leviticus: "For I the Lord your God am Holy." Man must strive for something which he will never be able to attain, but the striving and the effort are worth while, because they help to purify the heart and to bring it into closer contact with the highest to which man can aspire.

The Jew inclines to the thought that God is near, rather than far removed from this world. The eighth Psalm strikes a characteristic note: "What is man, that Thou art mindful of him? And the son of man, that Thou visitest him? Thou hast made him but little lower than the angels, and crownest him with glory and honour."

That is one idea of the relationship between God and man. But what of the relationship between man and God? Man lives in the world; he fights and strives. His days are as a shadow, his life is frail. He has great weakness of body and mind. He is subject to temptation, and sin is always lurking at his door. To the Jew, there is no such thing in the world as a perfect man. In the Hebrew Bible, the men who are held up to us as patterns of men of God are men who have sinned. They were men who had to conquer temptation. They are set before us, not because

they were sinless, but because they realised the power of sin, they knew their own weakness and limitations, and strove with all their might to become reconciled with God.

Repentance and forgiveness

The Day of Atonement is the day on which we are asked to lay bare our souls before God and to seek his forgiveness. Man is responsible to God for his own sins. The Jew cannot ask anyone to accept the burden of his sins. I think that has helped to keep burning in the Jewish heart an intense faith in the love and mercy of God. We believe that although we may sin time after time, God has never finished with us. Jeremiah, in his parable of the potter, saw in the craftsman, who did not throw away his spoiled clay but refashioned it, a picture of God's attitude to man. Although again and again we may disappoint God, he never casts us aside. That is what we mean by repentance.

On the Day of Atonement we concentrate on forgiveness. But it is useless to ask for forgiveness if we have not atoned. To the Jew, there are two kinds of sin. One is the "sin against God," for which penitence can be expressed. The other is the sin against one's neighbour; and there is no purpose in calling upon God unless reparations have been made to that neighbour. That is one of the great strengths of Judaism.

To the Jew, God is not an abstraction, but a living reality, with whom we may live from day to day, who will keep us from sin and make us constantly mindful of our responsibility to him.

What does belief in God ultimately mean? Surely, it must mean belief in man, for the idea of God postulates the idea of man. No man can be "god-fearing" unless he is "man-serving." What is the use of spending one's days thinking and meditating about God, if one does not also spend them in serving one's fellow men? That service means doing all in one's power to raise men in their own estimation, in the estimation of their neighbours, and in the estimation of God.

A subject of paramount importance today is the relationship between man and his neighbour, developing into the larger relationship between nation and nation. Today, so many communities claim to be Jewish, and so many claim to be Christian, but their claim can mean nothing to God above. What matters is our treatment of our fellow human beings. If God were supreme in human thought, there would be one platform on which all peoples could stand, a platform founded on God's love and mercy. And that platform would stand firm on man's goodness and humanity.

Religion in World Affairs

A. C. F. BEALES



Mr. A. C. F. Beales, M.A., spoke on "The Problem of the Individual and International Conduct," in the series of lectures: "Moral Problems of our Time," arranged by the London Society of Jews and Christians. Mr. Beales, a Roman Catholic layman, is Reader in Education at King's College, London. Another address on the same theme, by Professor Morris Ginsberg, was printed in the last issue of "Common Ground."

THE Christians of the Middle Ages knew what they meant by "international;" they had established their Universities, and these were truly international. They also knew something which we tend to forget: that the problem is not that of creating a unity. They knew that Europe was already a family of nations, united by common roots which lay partly with the Greeks, partly in Judaism and partly in Christianity. Today, likewise, the international community is a natural fact, but it does not behave as a community, despite the United Nations.

A second point we have to bear in mind is that for the Christian, as for the Jew, there are circumstances in which he may be morally bound to "contract out" of what his country is doing—circumstances in which he must claim allegiance to something higher than any human group. Thirdly, we must remember that the Christian, the Jew and the Mohammedan each assert that there is a single code of moral principles, by which he must judge individual and community alike.

These are the bases for any solution of the problem of the modern world. The Roman Catholic has plenty of guidance in this moral problem. In the 13th century, the ethics of war and peace were worked out in the Universities of Europe. War must be a just war, fought for a just cause and started by the appropriate authority; it must be waged for the right intention—that of righting a wrong—and the peace settlement must not fall short of that intention. Our difficulty today is to translate these conditions into terms of an atomic age in which war must mean, almost certainly, indiscriminate slaughter.

Nations in association

The Roman Catholic theory of modern international organisation goes back just over a hundred years to Taparelli's *Essay on the National Law*. The theory was based on the principle that any intercourse between two separate states, such as exchange or barter, establishes an "association" between them. From earliest times there had existed a code whereby heralds were not slaughtered by the enemy. That is the germ from which have grown up all the rules laid down after the Napoleonic wars concerning the status of ambassadors, the right of free travel into another country, and so on. Later international lawyers codified these rules. Taparelli reminded the 19th century that the creation of an international community was not an ideal to be striven for, since it already existed, though in inchoate form. The problem was to organise that international community for the good of the whole human family.

Where religious issues and political issues interact, there is always the danger that archbishops and elders will be told by politicians to mind their own business. That is the kind of problem on which the Roman Catholic has the guidance of the Pope's Encyclical Letters, indicating courses of action which might be moral and courses of action which are recommended. An Encyclical always stops short at saying: "Here is the situation; here are the rights and wrongs." It never says: "Therefore you must do this," because that decision is part of the responsibility of the citizen; it follows from his having free will.

All the most difficult problems lie in that field where religious principles are involved as well as matters of public administration. Day after day we are faced with cases in point. For example, there was the Nazis' determination to exterminate a whole section of the human race; after the war, there was the handing over of the whole of Christian Poland to the powers behind the Iron Curtain; more recently, there has been the persecution of the organised Christian bodies, still going on, in Yugoslavia.

Evils to be condemned

What are we to do about issues of this kind? It is probably impossible for us, as individuals, to prevent the moral evil from happening, but it is not impossible to let it be known without a shadow of doubt where the Christian and the Jewish conscience lie. It is essential that we should not fail to condemn these evils, that we should not let them go by default and behave as if we condoned them. But we must be consistent in not condoning. For instance, we have no right to condemn the American agreement with Franco Spain if we condoned the 50 years' agreement with

the U.S.S.R. If we are against dictatorship as such, we must show that we have an impartial standard of judgment.

However, condemnation is merely negative, and there is a positive side which is even more important. For instance, we should join the United Nations Association for the double purpose of adding to its strength on the one hand and of leavening it on the other. One or two issues since the war have deserved far more support than they received from Christians and Jews, for example the Brussels Treaty of 1948. In the old League of Nations, the countries united for collective security. The Brussels Treaty, however, started the other way round. Representatives of the six Western countries came together and said: we are heirs of Western civilisation, created on a basis of partly Greek, partly Judaic and partly Christian principles. We have a rich and precious heritage which we think is worth preserving. Only afterwards, when they considered how best to defend it, did NATO arise. This is a change of international habit which will be all the more robust as it gets more support.

Then there is the problem of starvation in many parts of the world, due to primitive methods of production, shortages and so on. International action is more likely to succeed here if there is a linking together of Christian, Jewish and Moslem support. Free people like ourselves should realise how important these issues are.

Very few of us, as individuals, can have personal influence on international conduct. Some of us are training the teachers and leaders of the next generation. But for the bulk of the population, the ordinary humble folk, the opportunity is not so much an opportunity to leaven as an opportunity to testify to the truth.

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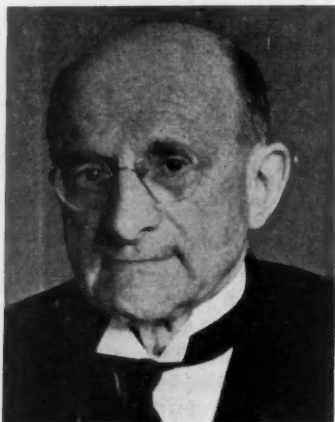
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The Music of the Jews

BERTRAM B. BENAS

A review of a recently published book by A. M. Rothmüller. Mr. B. B. Benas, C.B.E., B.A., LL.B., LL.M. (Hon.), J.P., Barrister-at-Law, is an active figure in both Jewish and non-Jewish circles in Liverpool. He was made a Commander of the Order of the British Empire in the 1954 Birthday Honours List in recognition of his public service. Among many other public offices he has been Chairman of the Liverpool Music Guild, and is at present Chairman of the Liverpool Council of Christians and Jews.*



ARON Marko Rothmüller has wisely entitled his survey "The Music of the Jews" rather than "Jewish Music," assuming that the English translation of the German original reflects the distinction in naming. That this is likely to be the case is indicated by the foreword where the author observes, "I set out with the firm intention of confining myself to an historical survey of the subject, avoiding all polemic regarding the nature or, for that matter, the existence of 'Jewish Music.' For I consider that Jewish music must provide its own testimony to its existence and must justify its right to be regarded as a genuine and intrinsic art form."

Such a beginning inspires confidence, and a perusal of the absorbingly interesting monograph which Mr. Rothmüller has contributed to the literature of the subject goes to show that while he has mastered all the many theories as to the nature, origin and development of the music of the Jewish people, he has never allowed them to master him. The consequence of this independent outlook is that the reader is presented with an objective account, comprehensive and clear, which affords a conspectus of the whole field, remarkable in view of its dimensions for both detail and clarity,—there are about 237 pages of narrative—characteristics which conciseness of statement seldom allows to be combined.

*"The Music of the Jews," by A. M. Rothmüller. Published by Vallentine, Mitchell & Co., 25s. 0d.

The book is divided into three sections—Part One, "From Earliest Times to the destruction of the Second Temple," Part Two, "The Synagogal Service and Jewish Music from the First to the Twentieth Century of the present era." Part Three describes "The New Jewish Music, Nineteenth and Twentieth Centuries."

Early beginnings

In the first chapter the author observes, "As in the case of other peoples of antiquity, it is not possible to establish the first beginnings of music and music-making among the ancient 'Children of Israel' . . . And so for the long period in which the Jewish nation was in process of formation and development . . . a large part of our task will consist in sketching Jewish cultural history with special reference to its music." This method is, of course, in line with the treatment of the Art at the hands of the best contemporary scholarship in musicology, setting the Art in the framework of the civilisation in which it was contemporaneously exercised.

In surveying a culture in which the sacred and the secular are so intertwined it cannot be expected that the music be sharply divided into two widely divergent compartments. Indeed to go back as far as the Psalms, those of joy and festivity would make the distinction virtually unrecognisable. Let anyone today hear the "Zemirot," Table Hymns sung at the festive meals of the Sabbath, and some of the chants and "community songs" of the Chasidim (the "Pietist" group of Jewry, with devotion expressed in the joy of the mystics of old—paralleled in Christendom, one might hazard, by the Revivalists in each generation who "serve the Lord with gladness," in the words of the Psalmist) and it will be readily appreciated that in this music of the Jews, spiritual and terrestrial, the unity of life finds its portrayal musically.

Music in the Synagogue

In Mr. Rothmüller's book there is an admirable account of the evolution of the music of the synagogue, and musical illustrations help in the elucidation of the process of development. Christian readers will be especially interested in the example given on page 70 in which the cantillation of a psalm according to the Yemenite practice is printed alongside some Gregorian Psalmody and the parallel is striking in the extreme. Indeed, if the modal chant in Elgar's "Dream of Gerontius" (page 36 of the vocal score No. 64) to the words "Noe from the waters in a saving home," based, it is understood, on a "Miserere" of the Benedictines in Gregorian tones, could be heard by anyone cognisant of Jewish

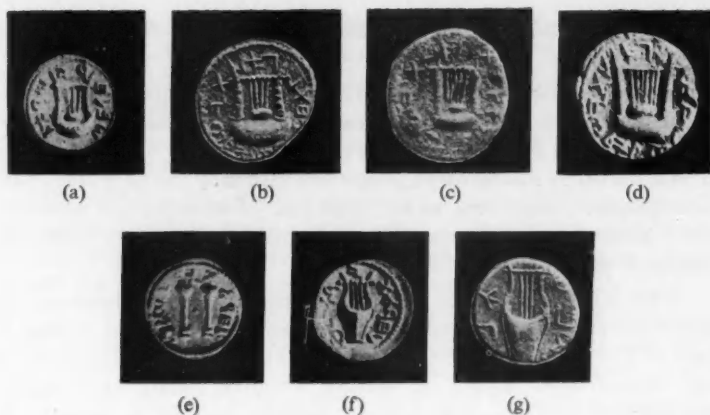
liturgical music without being told of its setting, such a hearer would almost inevitably identify it as a chant of the synagogue. The whole range of Jewish musical expression is encompassed, the reading of the Pentateuch and the lectionary of the remainder of the Jewish scriptures to the various traditional forms of cantillation, the intoning of the liturgy itself, and the growth of the folk-song of hearth and home.

Judaism in music

Chapter XII discusses "Judaism in Music," an apt title in which the author turns the tables on Wagner, who in rancour wrote a diatribe under this caption; and Mr. Rothmüller subjects its supposed manifestation to close analysis, with the result that even much Jewish detection of alleged Jewish elements in the music of some composers who were or are Jews in origin or allegiance is shown to be spurious, and in reality a form of what is now usually termed wishful thinking; the distinction between Wagner and the Jewish detectors of "Judaism in Music" being that the former viewed it prejudicially, the latter appreciatively, but according to our author both were chasing a phantom.

He sees the finer Judaism in Music in the renaissance of "The Twentieth Century." "Jewish Music," he observes, (p. 142) "since the beginning of the century has passed through three phases. The first phase began with the collection of Jewish folk-song and dance melodies and their simple arrangement . . . In the second phase . . . composers wrote works in which they attempted to transform the folk-music material into something new, often in the form of 'rhapsodies' . . . In the third phase . . . there is strong emphasis on elaboration that shall be artistically unobjectionable, both in the form of arrangements and in the composers' own freely invented compositions; now, too, the Palestinian folk-song, its melody and rhythm, has the primacy." The reader will not be slow to draw the analogy of Glinka, Liszt, Smetana, Dvorak, Grieg, Sibelius and the "nationalist" composers of the British Isles, as well as those of Spain and the Hungary of more recent years.

The book is well documented, and admirably illustrated, and there is a short bibliography. In covering so much ground, there are bound to be several omissions, for instance the work of the musical editors of the liturgy in this country such as De Sola, Francis Cohen and Saqui, and although Samuel Alman has received an appreciative estimate, musical contributions to the liturgy of, e.g., D. M. Davis, S. Waley, and C. K. Salaman find no place. One misses Max Bruch with his universally played "Kol Nidrei" setting for 'cello and orchestra, and his choral and orchestral setting of "Maoz Tzur," the former the prelude to the Fast of



*MUSICAL INSTRUMENTS ON JEWISH COINS (BAR KOCHBA)
SECOND CENTURY, C.E.*

- (a), (b), (c), (d) *Harp-like string instruments with three, four, five and six strings.*
 (e) *Wind instruments, probably trumpets.*
 (f) and (g) *String instruments with three strings and developed resonating chamber.*

(Photo: from a plate used in "The Music of the Jews.")

the Day of Atonement, the latter the Maccabean Hymn on the occasion of the Feast of Dedication, whether he was of Jewish origin or not.

However, the surprise is not as to the few omissions, but the great number of inclusions. It is a conspicuous merit of the author's treatment that he gives much attention to the part played by the Mediterranean and "Middle East" Jewries in the evolution of the music of the Jews, instead of the all too general tendency to concentrate on Mid-European and Eastern European contributions.

No musician, no lover of music within the spheres of Jewry and Christendom, and these are mentioned in their historical order as the development of the liturgical music of both exemplifies, can afford to overlook this valuable book—quite the most outstanding manual of Jewish musicology which has appeared in recent years. Mr. Rothmüller, himself a singer of renown and a composer of much achievement, has accomplished a great task with signal success, and he has been fortunate in his translator, Mr. H. C. Stevens, the principal music critic of the *Jewish Chronicle*. There are several apt and informing illustrations, both musical and pictorial.

Human Relations in Industry

W. W. SIMPSON

IT is only just over a hundred years ago since a very proper concern for the welfare of the industrial worker first began to find practical expression in the Factory Acts, which were designed in the first instance to limit the hours during which people and especially young people could be employed. Since then, as the result both of statutory and voluntary effort there has been remarkable progress in the improvement of conditions of labour in industry.

This is clearly all to the good. Paradoxically enough, however, the improvement of physical and temporal conditions has served, in part at least, to throw into sharp relief the fact that the major problem confronting any industrialised society is that of ensuring happy and creative relationships between those who are actually engaged in industry, in whatever capacity and at whatever level. Increasingly, therefore, attention has come to be focussed on human relations in industry, and, under this broad heading, on the education of the young worker for human relations. One particular venture in this direction is represented by a recent series of conferences (the first took place in 1948) held under the auspices of the Department of Education in the University of Oxford.

Wealth lies in manpower

Three basic convictions led to the calling of these conferences. First came the recognition that a nation's true wealth lies in the quality of its manpower, and that, in a world in which other forms of wealth may come and go almost overnight, this particular source of wealth must be realised to the full. Of this manpower it is generally recognised that perhaps the most vital section is represented by the young person of 15 to 18, or even to 20, who having left school is working in industry. Secondly came the conviction that one of the greatest needs of the present time is the collection, collation and integration of the work that is already being done in the attempt to educate the young worker for human relations. And thirdly, and in a word, was the conviction that "now is the acceptable time!"

The fifth of what was almost bound to become a series of conferences took place recently at Oxford and was attended by some eighty persons widely representative both of industry and education. It was perhaps one of the most encouraging features of the meeting that most of the time was spent, not in listening to lectures (though the few that were given were of considerable interest and importance), but in the detailed discussion

in smaller groups of the contributions which might be made to good human relations in industry by parents, teachers, the Trade Unions, the Youth Employment Service, employers and management and by youth organisations and clubs.

Home, school and club

Of immediate and obvious significance is the wide range of people who are envisaged as having a contribution to make in this connection. Particularly important is the inclusion of three groups of people entirely outside the industrial sphere : parents, teachers and youth workers. Parents, for example, may fail because of their own lack of knowledge about the conditions and demands of employment to which they send their children ; by a lack of interest and responsibility to provide a stable home background ; and because of the absence of any serious attempt on the part of parents to help their children to see for themselves what is involved in building up a home of their own where the right kind of family relationship may exist.

Teachers, too, even in the Secondary Modern Schools, were felt by many to be lacking in the kind of knowledge of industrial conditions which would enable them to help and advise their pupils, particularly during the last year of their school life. It was strongly urged, for example, that opportunities should be provided for teachers, both during their training and during their professional life, to become better acquainted with the facts of industrial life and conditions of employment. The efforts already being made in this direction served only to emphasise the greatness of the need for their extension.

No less urgent was the need for recognising the importance of the potential contribution of the youth club and youth organisation to the development of good human relations among young workers. That this contribution is potential rather than actual is due in no small measure to the shortage of the right type of youth leader, a shortage which in part at least is attributable to the poor prospect offered to such workers, and also to the fact that so many members of the general public are largely unaware of the real nature and value of club membership as a channel of social training.

Problem of small firms

So far as the young worker himself is concerned it was noted that while in many of the larger industrial undertakings the facilities for apprenticeship training are reasonably good even to the point of including a certain amount of non-technical education, the smaller undertakings

could not attempt anything so ambitious, and that in any case the proportion of young people in industry who qualify for apprenticeship training is very small indeed.

In all this nothing has been said so far about the responsibility of the religious communities in this field. It must not be inferred, however, that this aspect of the situation was entirely neglected. On the contrary it was an interesting and in many ways encouraging feature of the conference that the possible contribution of the Churches was frequently mentioned, not by the parson or clergyman, but by the interested and obviously concerned layman.

This, as we have already noted, was the fifth of a series of conferences. That more will be needed before very much progress can be reported seems clear, not least from the point of view of bringing home to public opinion as a whole the urgent importance of a problem which seems so far only to have impressed itself to any significant degree on the mind and conscience of a relatively small minority. But progress there has clearly been, both in actual achievement, even though on a relatively small scale, and in the clarification of the tremendous issues that are at stake, and of the basic questions to which an answer is urgently needed.

Economics of the Bath and Breakfast Table

HALLAM TENNYSON

With apologies to "The Study of Man," by Lynton.

THUS it is that the Britisher, though naturally wishing to preserve the British Way of Life, must yet face the fact that foreign ideas have undoubtedly wormed their way into his civilisation without his fully recognising it. Dawn finds him garbed in pyjamas, a garment of Indian origin, and lying on a bed invented first in Persia. He might be wearing cotton, first domesticated in India, or silk whose use was discovered in China. His sheets will be of linen, domesticated in the Near East, or wool from an animal originally native to Asia Minor. All of these materials have been transformed into cloth, by a process known first in Egypt. On waking he glances at the clock, an invention from mediaeval Italy, uses an abbreviated Latin word and shoves his feet into slippers first used in the Middle East. He is rightly proud of British plumbing and the cleanliness which it allows him to achieve, but does he realise that warm baths were first known in Rome, that his tooth glass is made from a substance invented by Egyptians, that the use of glazed tiles for floors and walls

came from the Near East and the art of enamelling on metal came from the Mediterranean Basin? His soap was invented by the ancient Gauls, his tooth cleaning first practised by the ancient Hindus, while the custom of shaving was known first in India and Egypt where it was a religious rite. His razor is of steel, an alloy discovered in India, and his towel is modelled on the type first used in Turkey.



Back in his bedroom he goes to a chair, a Near Eastern invention, and takes up the tailored garments lying there, derived from the skin coverings worn by ancient Asiatic nomads. His shoes are made from hide treated by a process invented in ancient Egypt, and polished in a manner known first to the ancient Greeks. He ties his tie, a survival of the neck-choker derived from Balkan shoulder scarves, looking in a mirror, an old Mediterranean invention.

His breakfast is served on china—the name of which sufficiently denotes its origin. His fork is mediaeval Italian and his spoon Roman in origin. His tea came originally from China or his coffee from Abyssinia, first domesticated there by the Arabs. He sweetens it with sugar, discovered in India, and adds milk, from an animal domesticated in Asia Minor. His cereal will be made from grain domesticated first in the Near East, his (if he's lucky) bacon and egg came from animals first domesticated in India and Persia and his butter is a substance originally used as a cosmetic in the Near East and his marmalade is made from a fruit first domesticated in the Mediterranean Basin and first made into a

preserve by the French. After breakfast he smokes a cigarette, invented by ancient Mexicans.

Preparing for the office he crowns himself with a piece of moulded felt, invented by Asiatic nomads, and if it is raining puts on a mackintosh, made from a substance first used by the ancient Mexicans, and takes an umbrella first invented in India. On his way there he buys a newspaper, printed in characters invented by the Phoenicians by a process invented in China and Germany on a material invented in China. He pays for it in coins invented in Lydia. Opening it to see the latest antics of those blasted foreigners he perhaps thanks his (Hebrew) God that he is 100 (Arabic numerals) per cent (Greek decimal system) British (the name originally of a Celtic Mediterranean tribe).

Are Jews News ?

SOME years ago now, during the period when the Nazi persecution of Jews was at its height, a pamphlet appeared in this country under what was then the appropriate if not altogether felicitous title *Jews are News*. Today, happily, there is good reason for supposing that a pamphlet bearing that title might strike some people at least as rather strange. Nevertheless, from time to time incidents occur which focus attention on Jews as such and which prompt the question as to whether, after all, Jews still have a "news value" out of all proportion to their numbers and influence in the community as a whole.

Such an incident occurred some weeks ago when the Captain of the North Shore Golf Club in Blackpool resigned because two candidates for membership had been refused election on the ground that they were Jews. The reaction of the Press was immediate and critical. But this, it could be reasonably urged, was due less to the fact that it was Jews who were apparently discriminated against than to the fact that, in theory at least, the Englishman is opposed to discrimination in any form.

The Jewish aspect of the case, however, led the Editor of the *Daily Dispatch*, a morning paper belonging to the Kemsley Group and published in Manchester, to commission George Tansey to write a series of four articles under the general heading of *The Truth about the Jews*. These articles, which were interestingly, competently and objectively written, took the reader into the Synagogue, into the Jewish home and into various places where Jews foregather. They introduced him to the Jews as they see themselves and as they appear in the minds and imaginations of various types of non-Jews. They led, inevitably, to a considerable volume

of correspondence (considerably larger, we have reason to believe, than that which was actually published in the columns of the *Daily Dispatch*) and to a "reply," written at the Editor's invitation by Mr. Neville Laski, Q.C.

The correspondents, at least so far as they appeared before the footlights, were on the whole a friendly group, some of whom were glad to recall benefits of one sort or another they had enjoyed at the hands of Jewish friends or colleagues, some of whom were puzzled by the fact that "so many Jewish people change their names," and a few of whom were critical, including one who succeeded in compressing into three short paragraphs most of the sweeping generalisations about Jews in queues, restaurants, dog-racing tracks and the House of Commons which still enjoy much too wide a circulation. If our own experience is anything to go by it is probable that some of the more wildly critical letters failed to disclose the writer's name and address but revealed far more than their authors realised of their unhappy and perhaps even unbalanced state of mind.

But it was Mr. Laski's reply that we found most interesting. When one remembers his indefatigable and self-sacrificing efforts in the cause of "Jewish Defence" during some of the most anxious days of the Hitler period it is not difficult to appreciate his "regret that Jews should again be news" or to sympathise with his contention that "the Jews are exactly like other people in this country." "They have their saints and their sinners," he wrote; "they have their rich and their poor, they have their workers and their rentiers, but overwhelmingly in common with their Christian fellow-citizens they have the belief that God is the Father of all, that that God as Father looks lovingly upon all His children whoever they be, wheresoever they may be, whatever their religion, whatever their race, whatever their colour."

Equality of rights

All this is true, as is also the fact, as Mr. Laski points out, that "equality of rights in this country is ours without reserve." Indeed, this very equality stems from those "ideals of social justice which England has endeavoured to carry out in practice" and which are "the ideals taught by Isaiah, Amos and Micah and, in both Synagogue and Church, elaborated in so many sermons."

And yet Mr. Laski is compelled to admit that, however much it is to be regretted, it is easy in his experience to discover the existence of a barrier between Jews and their neighbours, particularly in relation to "clubs, societies and associations which have their social inhibitions."

These differences Mr. Laski is disposed to interpret as "part of the inevitabilities of religion and history;" an interpretation pregnant with limitless possibilities for study and discussion, but which in this particular context was forcefully and appropriately linked with a reference to the Council of Christians and Jews, and a generous tribute to the "effective work already done in making for greater mutual knowledge and in consequence greater mutual understanding."

Perhaps the Editor of the *Daily Dispatch* was being a little too optimistic when he chose to print Mr. Laski's article under the caption: *Jewish Problem? There isn't one in Britain*, but we can at least be grateful for the fact that Mr. Tansey's articles no less than Mr. Laski's, and indeed the letters from the correspondents, all confirm the impression that such problem as there is shows little indication of assuming serious proportions under present conditions.

Nevertheless, it would, we believe, be very wrong to infer that there is here any ground for complacency. In so far as there is a problem, it exists in the minds of people who are not merely ignorant of each other, but who often fail to understand themselves and the privileges and responsibilities of their own tradition and way of life. There is at least sufficient of a problem in this respect to keep the Council and all who seek to serve it as fully occupied as we can be for many a long day to come.

ONE GOD—THE WAYS HE IS WORSHIPPED AND SERVED

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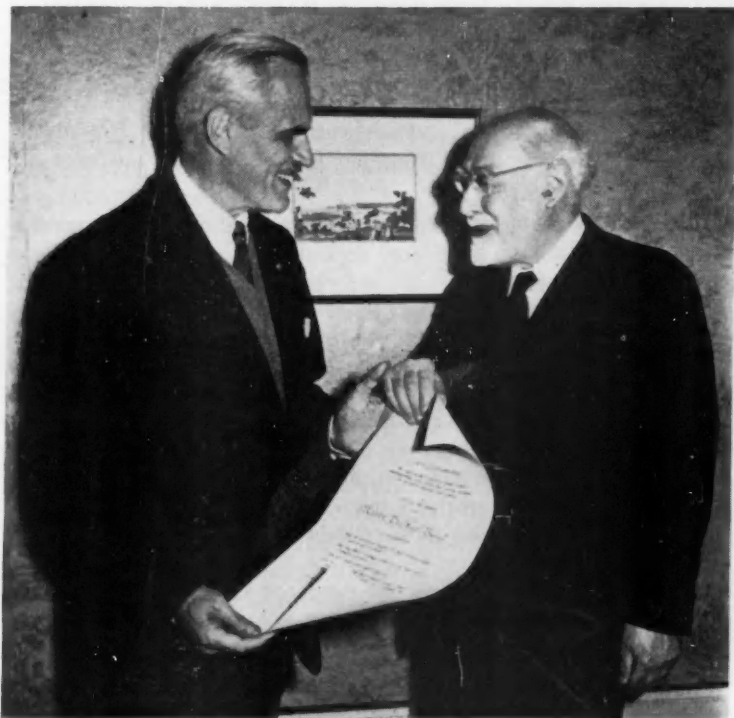
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THE COUNCIL OF CHRISTIANS AND JEWS
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Commentary

● Honour Where Honour is Due

To Dr. Leo Baeck, whose name and fame alike are already familiar to readers of *Common Ground*, has recently come further acknowledgment of the indebtedness so deeply felt by his wide circle of friends and admirers in the shape, first, of a *Festschrift*, a volume of essays contributed by a distinguished company of Jewish and Christian scholars in celebration of his eightieth birthday, and secondly of a "citation" presented to him by "World Brotherhood." Of the first we will say no more at this stage than to express our whole-hearted agreement with its editor, Mr. Leonard G. Montefiore, when he says that "no happier way can be found than by



DR. ARTHUR H. COMPTON (left) presenting a "World Brotherhood" citation to RABBI DR. LEO BAECK.

a volume such as this containing contributions by his fellow workers in his particular field." We hope to return to a more detailed appraisal of the essays in a future issue of *Common Ground*.

The "World Brotherhood" citation was presented, most appropriately, at a dinner party in Bonn, attended by a number of distinguished leaders of religious and political life in Germany, by Dr. Arthur H. Compton, the Nobel Prize physicist and General Chairman of "World Brotherhood." The text of the citation reads as follows :—

World Brotherhood

an organization devoted to justice, amity, understanding and co-operation among persons of all races, religions and nations, presents this citation to Rabbi Dr. Leo Baeck in recognition of His life of devoted service to God, to his people and to all mankind, His magnificent courage in the face of cruel and despotic tyranny, His intellectual and moral integrity, His leadership which has inspired people everywhere and which stands as a symbol of justice and human dignity.

Everett R. Clinchy
President

Paul-Henri Spaak
Honorary President

Arthur H. Compton
Chairman

May 1954

To Dr. Baeck himself we offer our sincere and heartfelt congratulations. For ourselves, we can only hope that we may long continue to enjoy the inspiration of those outstanding qualities of intellectual, moral and spiritual leadership to which the "World Brotherhood" citation bears such appropriate testimony.

● **All eyes on Evanston**

To Evanston, a suburb of Chicago, there are travelling, even while these notes are being written, some 600 representatives of more than 140 different Christian communions in all parts of the world. The object of their journey is to participate in the second assembly of the World Council of Churches which is to be held from August 15th. to 31st. at Evanston.

Although this Assembly is representative only of the non-Roman Catholic churches of the world it is no exaggeration to say that its proceedings will be followed with deep and sympathetic interest by members of many other religious traditions and of none. For the World Council is concerned, not only with those questions of faith and order and of evangelism to which some members of the Assembly will be giving special attention, but also with some of the wider issues which confront

the Christian in the present world situation; problems of the responsible society in a world perspective, of Christians in the struggles for world community, and of the Church amid racial and ethnic tensions.

We of the Council of Christians and Jews cannot, of course, by our very nature, have any official status in relation to the World Council, nor any part in its deliberations. Nevertheless it is a matter of more than passing interest that among those from this country who will be attending the Assembly are several members of the Council, including three of our joint-Presidents, three members of our Executive Committee, and one of the members of our Middle East Group. Moreover, the General Secretary has contributed a chapter on the possibilities and limitations of co-operation between Christians and Jews to a symposium on the Church and the Jewish People published in preparation for the Assembly.

It would be unreasonable to expect that an Assembly of this kind should say the last word about any of the problems on its very heavy Agenda. But that is in no way to detract from its value and importance, which, if they are to be properly assessed, must be seen in the light of tragedies of prejudice and misunderstanding which have for so long kept Christians apart from each other. The first Assembly of the World Council at Amsterdam resulted in a determination on the part of those who participated in it "to stay together." If this second Assembly strengthens that resolve and takes the Churches a stage further in their determination to meet the challenge of an age which has pinned so much of its hope on Stalinism, on scientific humanism or on democratic utopianism with a reaffirmation, and that with a united voice, of their essential Christian message there will be little cause for complaint!

● Fresh air from Chicago

A few days ago there appeared on the editorial desk a mimeographed copy of an address recently delivered in the Civic Opera House, Chicago, by the founder and international Director-General of the Catholic Youth Organisation, the Right Rev. Dr. Bernard J. Sheil, Auxiliary Bishop of Chicago. It came like a breath of fresh air, inspiring the thought that it was too good not to share with readers of *Common Ground*.

For Bishop Sheil had chosen as the theme of his address to an international Education Conference the subject of *anti-Communism*. His concern was not with the dangers of Communism, which he assumed to be self-evident, but with the much more searching question as to what constitute not merely effective, but moral measures against Communism. "What kind of anti-Communism," he asked, "is proper in a freedom-loving country like ours?"

The answer, as he sees it, is perfectly clear. "You cannot fight immorality with more immorality. If anti-Communism flouts the principles of democracy and freedom, it is not in the long run effective. You cannot effectively fight tyranny with tyranny." "An America," the Bishop continued, "where the accused is guilty until he is proved innocent, where means don't matter but only ends, an America which has lost faith in the integrity of the government, the army, the schools, the churches, the labour unions, press, and most of all whose citizens have lost faith in each other—such an America would not need to bother about being anti-Communist; it would have nothing to lose."

This is strong meat, rich with moral vitamins. It is welcome no less on this side of the Atlantic than in the United States itself. For we in this country can hardly remain indifferent to the publicity which in recent months has centred around Mr. McCarthy, to whom Bishop Sheil referred throughout his address as "the junior Senator from Wisconsin." How often one has heard comment on the fact that the Senator is a Roman Catholic; that while he has openly attacked Protestant leaders he has never been known to impeach a Catholic as if to suggest that it is proper to regard him as representing, however unofficially, an increasing Roman Catholic influence in American affairs.

Such direct and frank speaking by a Roman Catholic Bishop and youth leader is all the more welcome on this account. Moreover the Bishop himself made it clear that on purely political issues he himself, as much as any citizen of the United States, was free to form his own opinions. "But," he added, "although the Church takes no position, and will not, on such a matter of public controversy, the Church does take a position on lies, calumny, the absence of charity and calculated deceit. These things are wrong—even if they are mistakenly thought of as means to a good end. They are morally evil, and to call them good or to act as if they were permissible under certain circumstances is itself a monstrous perversion of morality."

And that, surely, is very properly a matter of interest and importance to every reader of *Common Ground*.

● Guilty Innocence

From time to time we are moved by stirrings of the editorial conscience to wonder whether perhaps our "Common Ground" is not rather heavy going! Could we not lighten it a little now and then? The idea seemed a good one. So good that in our last issue we printed without explanation, excuse or comment a story about a would-be coloured member of a white church. But alas for the best of good intentions.

One of our readers suggested that if we must reproduce anecdotes we should remember that only certain types of vintage improve with age. Another pointed out, more in sorrow than in anger, that in our use of the name Sambo we had contravened one of our own basic principles regarding the use of stereotypes.

We have no alternative but to plead innocently guilty, and we promise that as far as in us lies we will see that it doesn't happen again—at least so far as stereotypes are concerned. Having said which, may we go on to say that the incident has at least had some value in reminding us just how easy it is, with the best intentions in the world, to fall into what from other peoples' points of view must seem the most obvious of errors.

About Ourselves

● The first Sir Robert Waley Cohen Memorial Lecture, announced in our last issue, will be held at 5.0 p.m. on Tuesday, October 5th, in the New Hall of Lincoln's Inn. The lecture, on "Tolerance in theory and in practice," will be given by Sir Richard Livingstone, a former Vice-Chancellor of Oxford University, and Vice-President of the Council of Christians and Jews. Viscount Samuel will be in the Chair.

All members and friends of the Council, and all readers of *Common Ground*, are cordially invited to be present. It would assist in the arrangements if those intending to come would advise the office beforehand.

● Another date to note is Thursday, December 9th, when the Council's Annual General Meeting will be held at 3.0 p.m. in the Hoare Memorial Hall, Church House, Westminster. His Grace the Archbishop of Canterbury will preside at this meeting.

● We are glad to announce that the Vicar of Leeds, the Rev. Canon C. B. Sampson, has accepted the office of Chairman of the Leeds Council of Christians and Jews in succession to the former Vicar, now Bishop of Lichfield. At a recent meeting in Leeds, useful activity by the Council

was reported, including "Trio Team" visits to many churches, clubs and fellowship groups, and visits to synagogues arranged for a number of church groups.

● The Hampstead Council of Christians and Jews recently held a meeting, at which more than twenty organisations in the borough were represented, to discuss plans for future activities. There was strong support for a series of public meetings on issues that are of topical concern in the district, including the colour question and the integration of former refugees into the life of the borough. In addition the Hampstead Council plans to arrange speakers and "Trio Teams" for local groups, and is preparing a mobile exhibition on "The Peoples of Hampstead" which will be available on loan to schools and clubs.

● A conference for representatives of our local councils will be held in Manchester over the week-end of September 10th to 12th. This will provide the opportunity for an exchange of experiences between those engaged in the furtherance of understanding in many different parts of the country, and for considering plans for the future. We are grateful to the Manchester Council for undertaking the arrangement of conference accommodation and hospitality.

● The report of the Council's survey of history textbooks for the 11-15 age group is now ready for printing, and will be published on September 22nd. The report, entitled *History Without Bias?* has been written by Mr. E. H. Dance, Senior History Master at Wolverhampton Grammar School, and has a foreword by Professor Herbert Butterfield, Professor of Modern History in the University of Cambridge. Copies, price 2s. 0d., may be ordered now from the Council's office.

● Another publication now available is a revised edition of *Tolerance*—

Can it be Taught? by Mr. A. I. Polack, with a foreword by Mr. Robert Birley, Headmaster of Eton College. This is essentially a pamphlet for teachers and others concerned in the education of young people, and gives suggestions of ways in which human understanding and tolerant attitudes can be developed through direct and indirect teaching, and through recreation. It contains a suggested syllabus for a year's course in the study of human relations, for the senior forms of grammar and secondary modern schools. The pamphlet is priced 6d., plus 1½d. postage.

Book Notes

Tell Freedom

By Peter Abrahams

(Faber and Faber, Ltd., 12s. 6d.)

This is ostensibly an autobiography—but it is something much more than that. It has a larger purpose, one, moreover, that is specially relevant to the times in which we live. Mr. Abrahams feels in every fibre of his being that the free world of the white man must know what it is like to be a black or "coloured" man in South Africa, and he could have chosen no better or more effective medium for conveying this than the story of his own childhood and youth.

Inevitably, therefore, this book has a terrifying, indeed, an agonising element in it. One is left with the feeling that the whole problem in South Africa is insoluble, or only soluble at a cost too awful to contemplate. "The two million whites cannot for ever be overlords of the ten million non-whites." One day they will suffer a similar fate themselves. Such is the author's final judgment.

If this were all, however, the book would hardly have been worth while. We are so accustomed to prophets of doom that we tend to leave them unread or at best treat them like modern Cassandras. But Mr. Abrahams is much more than a left-wing political thinker. He is first and foremost a poet, and possessing a poet's sensibility and a certain "fey"

quality of imagination, he is able to light up scene after scene of his boyhood with an irresistible delicacy and grace. It is the poet within him that can transmute even the most squalid elements in his story into something rich and creative, and so persuade us that "man needs to offer homage and reverence to the force that makes the green leaf sprout, to the force that makes his own heart ache."

The Life of the Bible

By E. Sutherland Bates

Revised and Edited by Charles F. Davey

(Andre Deutsch, 8s. 6d.)

Some years ago there appeared in the bookshops of this country an edition of the Bible "designed to be read as literature." Originally published in the U.S.A. it quickly became the centre of considerable controversy. For not only was the text printed consecutively, without the traditional chapter and verse divisions, and with poetical passages printed in verse form, but the "editor," Dr. Ernest Sutherland Bates, had taken what many of his critics regarded as the unforgivable liberty of omitting some passages altogether. By what right and with what authority, people asked, had he presumed so far?

It was less with the intention of answering his critics than in the hope of helping those who chose to read his version of the Scriptures that Dr.

Bates published in 1937 a short but lively account of how the Bible came to be written, and of its subsequent adventures at the hands of canonists, translators and commentators. This companion volume which first appeared under the title *Biography of the Bible* remained available to American readers only, until quite recently, when a British edition entitled *The Life of the Bible* appeared.

By this time, however, Dr. Bates had died. The British publishers, therefore, took the very wise step of inviting a British scholar and preacher, the Rev. Charles F. Davey, to revise the text of the book, as it was thought Dr. Bates himself would have wished to do and also to add a chapter by way of introducing it to the British public.

So well has Mr. Davey discharged his responsibility that we now have as lively and stimulating a companion, not merely to Dr. Bates' version of the Scriptures, but to the Bible as a whole as one could hope to find anywhere. It is timely, too, for as Mr. Davey points out "in the particular field of Biblical research some modern scholars appear disinclined to continue the kind of historical discussion which has proved so fruitful in the past."

That some of the "higher" and even of the "historical critics" went, as indeed some still do, to wild extremes of abortive speculation no one will deny. That many have contributed richly to our understanding and appreciation of the Bible, not merely as literature, but as the word of the living God is clearly evident from this very stimulating volume.

Colour Prejudice in Britain

By Anthony H. Richmond

(Routledge and Kegan Paul, 18s. 0d.)

"The present study demonstrates that there is widespread colour prejudice in Britain." This is the final judgment of a man who has recently completed an enquiry into the relations between a group of 345 West Indian Negroes who came to England during the war years, settling for the most part in the south end of Liverpool, and the surrounding white population. His findings should be studied both by the sociologist and the ordin-

ary thinking citizen who is concerned about his country's reputation in the matter of tolerance and human understanding.

This book will certainly help to cure any complacency that may exist in Englishmen's minds with regard to their treatment of minority groups or any tendency to lecture other countries on how they should treat their own coloured populations. The author shows how these West Indians came to England as to their "mother country" regarding it as "the symbol of the benevolent protecting parent, the source of gratification and love." Bitter disillusionment followed when, instead of being welcomed into normal society, they found themselves rejected and often the objects of hostility and discrimination. This led to a sense of frustration accompanied by the usual tendencies towards aggressiveness and anti-social behaviour.

Mr. Richmond, however, is not content with mere diagnosis; he has some very wise advice to give with regard to remedies. He shows how mental attitudes can be changed through many different agencies, legislative, educational, religious, therapeutic. He makes no secret of his opinion that the aim to be kept in view is the complete acceptance of the coloured man into ordinary English society. But he warns us that all the goodwill in the world and all the attempts to remove prejudice will be of no avail as long as "tensions at the international level continue to be a source of anxiety."

Jewish Thought as a Factor in Civilisation

By Leon Roth

(UNESCO, 2s. 0d.)

Occasionally in the present Babel of confused thoughts something gets written which has all the air of finality. This may be due to a variety of causes such as depth of inspiration, felicity of expression, imaginative insight. Or it may happen to say the *mot juste* at the appropriate moment in which all these elements are combined.

Here we have a pronouncement of exactly this character. Mr. Roth has attempted a stupendous task, to give within the limits of a short UNESCO

pamphlet some evaluation of what Jewish thought has contributed to civilisation. And he has succeeded. In the simplest and most direct terms he has described the ideas first evolved in the minds of the Hebrews which are so relevant to the problems of the modern world. And his claims are neither excessive nor exclusive. He is at pains to stress both the limitations of the Hebrew genius as well as the contributions to civilization from other sources. Moreover he does not hesitate to pay tribute to the many creative artists whose thought was essentially Hebraic although they themselves were not Jews.

But the particular service he has rendered comes well within the context of this UNESCO series which is entitled "The Race Question and Modern Thought." No fallacy is held so widely, or dies so hard, both among Jews and non-Jews as what may be called the doctrine of Jewish racism. Here, however, it may be hoped that it has received its ultimate refutation. Through the most careful analysis supported by a wealth of scholarship Mr. Roth has shown that the cement which binds the Jewish group together and preserves their identity is the particular outlook or way of life known as the Hebraic. And this, so far from being purely self-regarding, has emerged as one of the main civilising forces in history. "For the unlike, remaining unlike, survive as the eternal protestants, leavening mankind through their very non-conforming existence."

World in the Making

By James Avery Joyce

(Henry Schuman, New York, \$3.50)

The sub-title of Mr. Joyce's American school-book is "The Story of International Co-operation." In a mere 150 pages he attempts to show how, in 7,000 years' growth of civilisation, men have been constantly reaching out, through discovery and invention, travel and communication, toward all the other peoples of the earth. The conclusion of the process is a united world where freedom, food and friendship are assured—an end not yet reached, but within the grasp of this generation through a reformed United Nations.

It is history told from a particular angle, and with a particular purpose in view; and inevitably has the defect of any partial history, of leaving the reader with the impression that a different selection of facts could have led to a different conclusion.

When Mr. Joyce comes to an examination of the League of Nations and the United Nations he is on firmer ground, and he explains in simple terms the organisation, functions and limitations of both these "Parliaments of Man." In his suggestions for the future, however, one feels that he is sometimes allowing his own enthusiasm to run away with objectivity—for instance in his detailed support for calendar reform, which is surely a minor issue and scarcely merits being placed alongside the "Point Four" programme, the Colombo plan, and reform of the U.N. Charter.

The book is well illustrated by simple maps and clear diagrams; but a source of constant irritation to the general reader is the use of *italics* to give emphasis in nearly every sentence.

JACQUES HEIM



Craven 'A' for smooth,
clean smoking

